

The Baptist Record.

Integrity and Fidelity to the Cause of Christ

MERIDIAN, MISSISSIPPI, THURSDAY, AUGUST 15, 1895.

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THE BAPTIST RECORD

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EDITORIAL

NOTES AND COMMENTS

"Be careful for nothing, the Lord is at hand, for in him we live and move and have our being," and he is the Lord God omnipotent. Trust them in him.

Impurities vitiate a good deed very much as bad methods sometimes ruin a good cause. Clean hearts and clean hands are the prerequisites with which our Master would have us do all of His work.

"Bear ye one another's burdens and so fulfill the law of Christ." But what are the burdens of our brethren that we should bear? Why any in which they need our help, or wherein we see we can help them. Brethren, *The Record* is a case in point. Help us and so fulfill the law of Christ.

Without a firm faith in the Bible, which is the Christian's sheet anchor, we will drift aimlessly into the limbo of agnosticism and religious uncertainty. Let us therefore set our feet to it, that God and his word are true, even though all men be liars, "And having done all to stand."

If Christianity is a myth and Ingersollism is true, then neither is nor will be conscious of it. It is a certainty that if Christianity is a fact and Ingersollism is false, wherein shall we, Ingersoll's solace himself? May he plead ignorance? "Well, he would scarcely have the face of brass to do that after all his boasting and parade of wisdom here."

It is said that there are yet thirty tribes or parts of tribes of Indians in our country to whom no gospel missionary has ever gone to declare the Word of Life. Will not God's people pray that he will raise up and send out some one to carry to them the glad tidings of salvation? May he stir up his people for this greatly needed service?

It was Dickens who said: "A multitude of weak, imitative natures are always lying by, ready to go mad upon the next wrong idea that may be broached." That may be so, but it would have come with far less spiteful grace from some one who had propagated fewer "wrong ideas" than Dickens. Moral: It is usually the hit dog that yelps.

The way to reform our corrupt politics is not to put the Christian churches into it after the civic church idea of fashion, but rather to get men into it who are actuated by Christian principles. Let all the men possible who are full of Christianity—a Christian sense of right—go in leaving their church-unity out and then we shall have honest elections, honest legislation and righteous administration.

Preachers may be in politics as they are chaplains in the army. They should look after the moral health of the politicians but to run with either party against the other as such will soon develop a preacher fully shorn of his power to do any good. No, but let God's ministers go at his word; stand where they belong and no man has sent them to do.

Dr. Parkhurst has said many wise things but this is not one of them: "In the old hot days of the Church one sermon used to convert three thousand men; now that the temperature is down it takes three thousand sermons to convert one man. Intellectual activity upon Christian themes is not Christianity any more than working a flying machine in a church is 'godly exercise.'" There are too many evangelists already trying to perform the post-coital feat of converting people by the wholesale, but without the pentecostal power. One lion is better than forty foxes. Counting converts is too much the vogue for the well being of the churches.

If the Baptists should ever take this world for Christ, which some of them seem to think is their mission, then it will be an unmistakable fulfillment of that divine statement that "It is not by might nor by power, but by my spirit saith the Lord of hosts." Their might and power is feebleness in comparison with that of some other peoples who claim to be about the same business.

It is no small thing to hinder or discourage, even the weakest of the Lord's saints. One should ponder well the matter of opposing any brother in any work he undertakes, for his work is God's work.

Master's case. To discourage a real earnest soul in the line of right is not calculated to increase the good opinion of the Master in your good purposes.

If the dress of the women is not suitable for their convenience and comfort, why do not some of the practical business ones among them, who see and feel the need of improvement or change, take the matter up and offer sensible and practicable suggestions, and not leave it to the frivolous and impracticable pleasure-hunters to do all of the talking and writing? Is it because they see no reason to insist on a change? Any way we have come to think so.

"Be not deceived," God is not mocked. He knows whether that fine church was built with honest money or with gains wrong from the poor by trusts and monopolies. Furthermore, that great University of famous hospitals that you have endowed, he is perfectly constant as to how you got that money. He needs no dishonest money and he is fooling away your time trying to deceive him when you ought to be repenting in sackcloth and ashes.

The new woman, the woman's Bible, the Salvation Army, the civic church and the institutional church are all fungi of the present half-century. They are all the outgrowth of the religious free-thinking of half-hearted Christians and materialists, who are impatient with the old Bible and what seems to them to be slow the processes of God's ways and purposes. "But the foundation of God remaineth sure."

It is estimated that during the year 1894, private citizens of the United States gave not less than \$32,000,000, in sums of \$5,000 or more, to public objects. It is not so easy to sum up the gifts in sums less than \$5,000.—The Examiner. But if those smaller gifts were summed up doubtless they would be found to be many times more and in much larger proportion to their incomes than the others.

The women of Mexico are one ahead of their northern sisters. They have a prophetic and reformer of their own who calls herself "La Santa Hormona"—the beautiful saint—and performs wonderful miracles quite patent to all of the ignorant and superstitious. She has a military force at her command and uses it in raiding the ranches for supplies and for her defense against all who call her methods in question.

The Alabama Baptist says: "A manufacturer desires to sell us an iron safe. But what use have we for it? Some of our subscribers who are holding back what they owe us may need an iron safe, but we do not." We wonder how many of the subscribers to *The Baptist Record* will see themselves in the above mirror and make haste to move up their figures? Brethren, you never had a better time to help a needy enterprise with remittances already overdue than now.

We, in common with many friends in Meridian and elsewhere, grieve to learn of the untimely death of the 11-year-old daughter of Rev. W. B. Crumpton, of Alabama, who was once pastor of the First Baptist church of this city. Her death was caused by a fall in the darkness, when her head struck upon the corner of the marble top of a bureau. She lingered only a day or two and passed away. We tender our sincerest condolence to the grief-stricken family and friends.

ENLARGED GIVING.

If all our people could be induced to give a tenth of their income to God's cause, it would be a good thing in any event. It may not be our duty now, as under the old Levitical law, to do so; yet if we were to, it would not be more than we owe to God for all of the benefits he has bestowed upon us, and until we have done that much, at least, we have come short of meeting all of our obligations.

It would be a good thing also to give a tenth, because it would be in the line of liberal giving, and God has said "the liberal soul shall be enriched." The liberal soul shall be enriched.

After all, this may be the true Biblical idea of giving, and if we could, by any means, fulfill its requirements we would be a long way on the road toward denominational prosperity.

There are, then, two things we should seek to bring about in our church and denominational development: One is that of giving by all of our people, and the other is that of proportionate giving or giving as the Lord has prospered them. To induce all of our people to do this is a work, to be done mainly, if not entirely, by the pastors.

They, however, may be reached greatly to their profit by some well thought out and planned general efforts. We ought to have tracts on that subject, which would be like seed corn planted in gospel soil put in the hands of our pastors. Then there are many good books on the subject of general and systematic giving that may be relied on for that purpose. Our denominational papers also, which do or should go into every home, may be made a very efficient agency in this school of instruction.

There are many successful pastors who have done well in inducing all of their people to give, who could enlighten and instruct and greatly aid their brethren through the columns of the papers. Perhaps there could be found no better means of promoting good cause as local institutions to discuss such matters, and where brethren could learn of each other and be the better prepared to instruct their people.

Suppose we should succeed in inducing every white Baptist church in Mississippi to take a public collection once a month? Why that of itself would be a great advance on the past. We have 1,216 churches, and if they would give as much as an average of \$5.00 at each collection and that is a very small figure, don't you see it would be quite \$72,800, nearly or quite twice or three as much as we have ever given in one year to our Master's work.

Well, suppose we undertake to do so great a thing as that, and then "expect" God to help us do it, by putting it into the minds and hearts of his ministers and people to lay to and help bring it about. How many pastors will agree to begin now to induce their churches or churches to take a collection each month, or if they are not willing to do that, then every quarter or four times each year, or to have a standing committee who will make a thorough canvass each month or each quarter and collect funds for our general work? By all means let our churches have a plan and pursue it without fail, for a poor plan well worked is better, far better, than no plan, or even a very fine one poorly worked. We believe in a collection for the Lord's general work once each month, and in no case less than once each quarter, and that every member ought to be induced, if possible, to give.

Now to conclude. Let us set out to help our pastors to induce each one of our 1,216 white churches to take a public collection for our general work once each month, if possible, and not less than once each quarter, and that each member of each church be encouraged to make a contribution "according as the Lord has prospered him," and without doubt there will come a great change in our denominational progress.

Brethren, think on these things, and if you see anything good in them begin at once to talk them up and to work them into your churches.

Remember, the motto is every Baptist church in Mississippi is to be in it and that no member of any Baptist church is to be left out. If we will all go at it and keep at it success will soon be ours.

Our State Board has prorated the sum of \$20,550 among the Asso-

ciations that affiliate and co-operate with our State Convention. It looks a little large, you say? Well, let us see what it would be if each individual Baptist could be induced to give. There are 72,164 members represented in the Convention; and it would be a fraction less than 29 cents apiece!! or a fraction over 2 cents each per month!! or only a fraction over 6 cents each per quarter. Now, each of our pastors to set about, at once, to induce each one of the members of his church or churches to make a regular weekly, monthly or quarterly contribution to the State Convention, and then if we could all see it, and then if we could go at it and do it. May the Lord give us the grace, both to see and do, to his honor and glory.

There seems to be more in the following from the Congregationalist than mere newspaper gossip. Read it and see: "Some laymen were discussing the mistakes which most frequently cause ministers' trouble. Among other things it was agreed that ministers make mistakes in their preaching when they use expressions which imply that they are not happy in their homes; when they deliver long, commonplace, unstudied talks instead of short, fresh and stirring sermons; when they are so interested in connecting truth with the Bible that they fail to connect it with their hearers; and when they show a livelier interest in worldly than in divine affairs. It was agreed that they make mistakes when they are unpunctual in meeting their engagements or in paying their debts; when they dabble in secular callings; when they appear to be more interested in their recreation than in the great work of the ministry; when they allow themselves to get the reputation of being 'ladies' men,' devoting special attention to a few favorites of the opposite sex; when they talk much about their salaries, and seem to be jealous about appeals for the regions beyond; and when they are too sensitive or what others say about them, when they allow themselves to comment on the imperfections of other ministers; and when they are so eager to get in new members that they neglect to develop the characters of those already in the church. It is hardly necessary to say that this company of critics were not of our denomination, and that none of them live anywhere near any congregational church."

On the other hand, they agreed that they honored and loved the minister who is an enthusiast in his one business; who seems every time he preaches, to believe that his theme at that time is the most vital of all subjects; who has evidently given to it deep thought and earnest prayer; who is prompt at meetings; whose promise is always to be relied on; who is specially devoted to his own wife; who shows by his illustrations that his sympathies with the joys and sorrows of his flock are fed by loving exposures in his own home; who is absorbed in developing the activities of his church, and trusts his people to follow his lead; whose interest embraces the broad enterprises of his denomination and the work of Christ throughout the world; who sees the best things in his fellow-workers; and who is more in earnest to have his church weigh well than count well.—Congregationalist.

The young man who waits for the tide to go out, for his opportunity to go, must not be true, for other words, his boat must be unmoored and in readiness, his eye on the channel and his hand on the oar, otherwise he will be left too many young men wait, and while they wait they sleep or play, and for that reason the tide, obbs and flows for them in vain. They never get over the bar. With far too many others the "bar" is the chief hindrance. It is there that if boats are wrecked and they go down, wrapped in the winding sheet of the ocean of oblivion, leaving only a name to rot and a memory of woes. May our young men be on the alert and ready to move at the call of duty and opportunity.

It is believed that Stone College offers the best advantages for the money of any school in the South. The college, in all of its appointments, is first-class, and yet it is very reasonable in its charges.

The best interest of young ladies would be served by sending for one of its new catalogues, from which all needed information about the merits, work, faculty and expense may be obtained. Write to Stone College, Meridian, Miss.

OUR FIELD GLASS.

We have been impressed with a statement quoted by the Religious Herald from the Observer: "The first twenty years form the greater part of your life. They appear so while they are passing; they seem to have been so when you look back to them; and they take up more room in our memory than all the years which succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits and doing all those pleasures which are consistent with the cause of Christ!"

So, how soon is the "greater part" of our lives passed?—The Observer further observes: "Take good care of the first twenty years of your life, and you may hope that the last twenty will take good care of you."—Rev. E. Y. Mullins has been elected to and has accepted the position of Associate Secretary of the Foreign Mission Board. This was made necessary by the heavy duties of Dr. Williams' office under which his health had recently given down. Mr. Mullins possesses eminent qualifications for the work of a secretary, and withal, he is a native Mississippian having been born in Franklin county. In the days the name of Mullins is familiar in the Baptist ministry of the State. Rev. I. H. Anglin mentions among his boyhood collections going to the old arch with his mother and hearing "Uncle Billie Mullins" preach. Later was converted in a meeting conducted by Rev. S. G. Mullins and Rev. E. L. Compere, who is in Copiah county, adjoining Franklin, Bro. E. Y. Mullins' native county. May divine blessings rest upon the new secretary and his work.—Rev. B. F. Whitten has closed a meeting with his church in which there were ten additions by baptism and by letter. He now begins a series of meetings with his church at Byrd, at which place the prospects for a good work, as the pastor looking above for help. May he be disappointed and may his prayers refresh him and his people.

By the way, Bro. Whitten just published a capital little book on "Missions; Origin, Location and Progress." We have read with unusual interest and unhesitatingly affirm that it ought to be in the hands of every Baptist. It contains an accurate account of the organized forces of American Baptists in every department of religious work. It is small and may be had at one sitting, but contains much information which the average Baptist does not possess. It may be had for five cents by addressing Rev. B. F. Whitten, Byrd, Miss. We would suggest that the title would be more accurate if it read "Baptist Mission Agencies; Origin, Location, and Progress." By all means send and get a copy from Bro. Whitten.—We beg to announce to *Record* readers that copies of "Mississippi Baptist Preachers" may be had from Mr. W. W. Traylor, at Eyck's Co.'s book-store, Jackson, Miss. Anyone passing through Jackson may call on Bro. Traylor and procure a copy. Also Bro. Hackett, Meridian, and the Field Glass, editor stand ready to supply it as may suit the convenience of purchasers. Price, \$2 prepaid.—We hear with regret that Rev. M. L. Ball, Paris, Tenn., while in the midst of a meeting at Cottage Grove, had a stroke of paralysis. At last accounts he was paralyzed and comparatively helpless. May the God of all grace be with him in this affliction.—The Masons of our State have taken a decided stand against the whiskey traffic by adopting the following: "No Mason, either as principal, agent, employee, or in any other capacity, shall sell intoxicating liquors to be used as a beverage, and the penalty therefor shall be expulsion." Good! Let the churches now come up to this high-water mark and the traffic is doomed.

We learn, with pleasure, that Miss Alice B. Carothers, of Shannon, will be a candidate before the next legislature of Mississippi for the office of State Librarian. We are quite sure that no more competent or worthy person could be found for that important office. She is a highly educated lady, has had large experience with books, and is very much devoted to business. The legislature, we are sure, would honor themselves, confer an honor upon the State and at the same time accord a well deserved favor upon a most worthy lady by electing her to the place she seeks.

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Pastor H. B. Allen reports a good meeting with Center Ridge church, Clarke county. The church was greatly revived and six were baptized. There were nine accessions altogether; and so the good work goes on. The Lord be praised.

Bro. J. D. Jordan, of Decatur, Ill., preached very acceptably for an A. M. last Sunday, and also for the Fifteenth Avenue people at night. Our people say they like his sermons and his style, because he preaches so much like our Southern folk—so natural and spontaneous like. We wish some good church in Mississippi would send him and 'entice him to stay among us.

Three days' travel by railway is more interesting than a restful even when going through a highly developed country of large cities, splendid farms and beautiful scenery, especially along the shores of the great lakes. So the Chronicle White Sulphur Springs for a few days; where, under the kind and thoughtful care of the proprietor, Mr. J. A. Hanna, he recruited rapidly. From thence it is only thirty miles, so we determined to visit that historic city.

Saturday night found us domiciled at the residence of our old townsman, D. C. McMillin, Jr., with whom we went the day following to the "Lewis Mission," of which he is now in charge, and which is doing a great and good work. The First Baptist church, which was recently injured by fire, is occupying the basement, which has been thoroughly repaired. Pastor Garrett preached there at 11 a. m., to a very respectable congregation, and we were pleased with his sermon—his theme, Christians as the salt of the earth.

Pastor Fay has been helping various churches in protracted meetings with encouraging success. Pastor Fay has been doing similar service in Covington county, and now Pastor David has gone to aid Bro. R. A. Brockridge at Stonewall. Bishop Farish exchanged with Prof. Stone at the Highlands—the latter going to Heidelberg. Pastor Vonable, of the First church, is busy moving to his new home. Pastor I. L. Stone, of the South Side church, is still giving all his spare time to that needy field.

The Chronicle, by request of Bishop Farish, who is off attending a protracted meeting, went down to Quitman to give a black-board lecture last Lord's Day. He was kindly taken in charge by Maj. Donald, the estimable superintendent of the Sunday School. Bro. D. is sheriff of Clarke county, but his time is out in January; hence was a candidate for Railroad Commissioner but missed securing the nomination. His friends are disappointed greatly, knowing him to be a most worthy man.

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It has been over twenty years since the writer was in Quitman as a speaker. He then made a Sunday School address during the session of the Bethlehem Association. Eld. W. D. Northrup was then pastor of the church, but he has gone to his heavenly home; his good wife still survives and is a teacher in the Sunday School. Dr. W. J. McNair and his excellent wife, old Moridiantes, and Bro. Eugene Lott, have been residents for some years; they are all staunch Baptists. Of course we paid them a visit at their hospitable home.

Crops are fair, but the yield will not be as great as estimated, it appears. Fruit is plentiful and vegetables abundant. The people are in good spirits and look for better times coming. Quitman is improving; the turpentine interests keep things moving a little. But we are making a write-up instead of giving a few dots.

There must be a sad state of things or tendencies in the realm of Presbyterianism when the great interior speaks thus: "If you wish to read the church of Christ, then call conventions and caucuses and form parties and factions; but remember that a victory which is won in the church by political means will be such a victory as Sampson won, involving self and edifice in a common ruin. Cables and plots in the interests of spiritual edifice are measures sure to return to plague the inventor." Possibly, however, it is providential, and may serve as a salutary suggestion to some other people than Presbyterians whose tastes and inclinations lead them along similar lines. "Let us watch and be sober."

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"ONLY AN OPINION."

A friend has handed us a late copy of the Sunday Judge, a newspaper published in Shreveport, La., in which we find the following four questions with a request to answer, which we will endeavor to briefly do:

First Question: If a man lives a straight and honest life out of the church, do you believe he will be sent to torment the same as the thief murderer?

Answer: The church was not intended to save any one. It is only an association of those who have already been saved. Acts 2:47. The only condition of salvation is repentance toward God and faith in the Lord Jesus Christ. Repentance, is turning away from sin and purpose, from sin and self-righteousness; and faith, is trusting in Christ as the Son of God, personally and only, for life and salvation.

Second Question: Do you believe that if a person lives in ignorance of our Heavenly Father, that he will be shut out of the gates of heaven?

Answer: The Bible tells of no way of salvation except by faith in Christ. "Neither is their salvation in any other, for there is none other name whereby we must be saved." Acts 4:12. "The wicked shall be turned into hell, and all the Nations that forget God." Psalms 9:17. It would seem from the above two scriptures that Christ is the only way of salvation and that ignorance of Christ is not a sufficient excuse.

Third Question: Do you believe that an innocent babe will receive a like reward if it is not baptized or blessed before dying?

Answer: No. Neither would a thousand baptisms or blessings effect its spiritual or eternal interests in any sort of way. It would be saved by the renewing of the Holy Spirit and the cleansing of the blood of Jesus Christ, without any rites or ceremonies whatever.

Fourth Question: Can a man be a Christian and live out of the church? Answer: Yes, a sort of Christian, but not much of one. "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, etc." 2 Cor. 6:16-18. God's promises are to those who walk uprightly. "The Lord God is a sun and a shield. The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly." Psalms 84:11.

With more time we might have given more elaborate answers, but we think the shorter such answers are, the better, if they only be to the point and clear.

The man who finds religion to be a burden to him has evidently got the wrong kind. The office of true religion is to help its possessor to bear life's burdens, and to be happy in the midst of it all. "My yoke is easy and my burden is light."

We want the help of young men and women in one of the most stupendous religious works ever undertaken in America. Send stamp for a prospectus of the "Great American Evangelical Band," 313 Potter Building, New York City.

We learn that Bro. L. N. Brock has locked horns with one of the Latter-Day Saints, or Mormon elders, in an eight days' debate at Escatawpa, near Moss Point, near the Gulf Coast. He was doing well when we heard from him, and we trust, will have all of the needful grace and help to make a finish of that deadly heresy in those parts.

We regret to hear of the sickness of our brother, Dr. B. F. Duke, of Escatawpa, and sincerely hope he will soon be fully himself again. Bro. Duke is one of the Lord's strong men on the Gulf Coast, and every minute of his time is needed to help on the work.

Cheering words come from Bro. J. F. Bynum at Escatawpa. They are pushing on with their new house. Such heroic endeavor deserves the sympathy and material aid of all our people. They still need funds; will not the people of Israel help? Send money to Rev. J. F. Bynum, Escatawpa, Miss.

We were sorry to find our Bro. McNeece at Shuqualak, suffering from an attack of paralysis. While he is the oldest member in the church there, being in his seventy-fifth year, he is one of the most active and useful in all manner of good works. Our earnest prayer is that he may soon be fully restored to his wonted health.

We have been handed a clipping from the Commercial Item, which purports to be denominational statistics taken from the New York Independent, January 3, 1895, and asked to be published in *The Record*. The 10th heading is, "Most Rapid Increase." Of course we understand the design of "A Member," and will comply with his polite request, only so far as to make "a slight correction" in his statistics. Of course he does not wish to have anything published that would reflect upon the Christian (Campbellite) church numbers about 1,000,000. But if he will examine the denominational year books, he will find that it would be nearer the facts if he would write it \$37,319, just 162,681 short of the million.

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Then his statistics go on to say that the Christian (Campbellite) church, since 1890, has gained in membership 22,466; and that the Baptists, during the same time, (four years) has gained only 67,771. If he had cared about the little matters of accuracy, and had looked into the proper place for his statistics, he would have learned that the Baptists, since 1890, have had a clear gain of 557,010—67,771 indeed! Of course "A Member" will excuse us for not publishing such statistics since they abound with so many inaccuracies. The truth is, no one could safely rely upon any statement made about any other denomination in the table, when in regard to the two mentioned there are such glaring blunders.

But really, we are surprised that "A Member," so up to date (?), should be so misled as to reproduce a lot of such spurious statistics and ask for their reproduction in any newspaper, especially when after several corrections and references to proper sources, "The Independent," who first sent them out, has made the amende honorable in a pretty fair correction of the matter, and given something very much nearer the true statistics, at least as it returns to the Baptists. "Vera

BON MOZ

Pursue not a victory to far. He hath conquered well that hath made his enemy fly; thou mayest drive him to a desperate resistance, which may ruin thee.—George Herbert.

Good for South Carolina, who has more manufacturing hands than would be expected, having not less than 24,000, who turn out annually \$81,926,681 worth of property.

Copper wires are used for Mexican telegraph lines so that they will hold the weight of the birds and monkeys which crowd them at night. Generous Mexicans.

There are at present 30 electric railways in the United States, operating over 9,000 miles of track, and 23,000 cars, representing a capital investment of over \$100,000,000.

Shanghai, China, papers report a ghastly incident at a recent execution. Just at the moment of the execution the victim's hand nervously grasped the garment of the executioner, and held on after decapitation. Before the grip could be loosened the executioner died of fright.

The reason given that birds do not fall off their perch is because they cannot open the foot when the leg is bent. Look at a hen waking, and you will see it close its toes as it raises the foot and open them as it touches the ground. Is there anything analogous to this in grace?

It is estimated that the Protestant and Baptist churches of America, Great Britain and Europe, are represented in their work for other lands by 9,000 missionaries and more than 40,000 native workers, and have expended during the year about \$12,500,000, and can report about 100,000 converts.

If a man is a pessimist, he is sure to grumble at the weather. The optimist, on the other hand, always sees the bright side of the subject. If it rains, with him it is "good weather for ducks," and if it is so sultry he can't sleep at night, he consoles himself with the thought that at any rate, its "corn-growing weather."

The famous Dr. Duff, once said to an Edinburgh audience that if the ladies of that city would give him merely the cost of that portion of their silk dresses that swept the pavement of the street, he would with that money, support all his mission schools in India. And is it not as suggestive as to what could be done today for God's cause with little or no expense to the givers?

A report of the British Consul at New Rochelle, France, makes some startling statements about the ravages of the white ants in that city. These ants eat out the heart of woodwork, leaving nothing but the hollow shell, and they are generally not known until something gives away. This is not altogether unlike the methods that sin employs with men, nor is it essentially different in its disastrous results.

The fact that so many citizens, in proportion to the whole number of voters, voted neither way on the money question in the late election, is somewhat of our loneliness. We judge that like ourselves, very many did not know just what to vote and so did not vote at all. All the same we hope that the votes of the wiser ones, who did know how, will suffice to save from disaster their less wise brethren.

At the recent Sloane-Burden wedding, two of the richest families in America were united—the Vanderbilts and the Burdens. The guests represented \$500,000,000. Quite \$1,000,000 was spent in wedding arrangements. The bride's trousseau cost \$40,000; the wedding presents were valued at \$700,000; 180 carriages were placed at the service of the guests; and the large hotel in Lenox, Mass., was chartered for their use. It is much of that wealth was distributed to some people who needed it.

There are something like 40,000 public schools in Japan. The buildings are comfortable and education is compulsory. Of course that is progress, but a little overdone. Compulsory education is a little like compulsory religion. It gives some people what they don't want and makes other enlightened paupers or shrewd and sharp devils of them. To provide the means of primary, voluntary education by the State is enough.

Judging from the great disparity between the votes for men and those on the money question in the late election, we guess that there are large numbers of people in this country who know but little on the subject. But we doubt not very many, if not all, are like "Meandering Mike" in the following statement of that vexing inquiring question: "A Financial Creed.—'Mike,' said Plodding Pete, who had been reading from a newspaper, 'what kind of money do like best?' And Meandering Mike as he rolled over for a daisy tickled his ear, murmured: "Any kind."

FROM TEXAS.

DEAR RECORD:—Your dear old face reminds me always of the times gone by forever, and impresses me that other times are on their way to give place to others. "Things go on forever." You carry in your columns many old-familiar names, but many more new, and to me unfamiliar ones.

How rapidly a place changes! The same old buildings, the same streets may be in the towns, and the same old roads through the country, but even these may be changed or altered, while the people, the dear souls, that make the town and country, are changing like the leaves in the forests. Many disappear altogether from the scene, some passing over to the other side, and some moving to other parts of the world. I remember how the first Baptist Convention I ever attended. It was at Meridian, in 1872. But little more than a hardy boy, I had never been among so many distinguished Baptists, and felt myself like a minnow among whales. I remember they lashed the sea.

Over the Seminary question, some said the Seminary was teaching unsound or un-Baptist doctrines. Those were very "eccentric" days. Everything and everybody was measured by the J. R. Graves pattern. The Seminary was subjected and was vigorously attacked, and having its friends as was vigorously defended. Then the Baptist Orphan's Home for orphans of Confederate soldiers was much discussed, pending some proposition to turn it over to the Masons of Mississippi. But the biggest thing before the body was the redemption of Mississippi College from a ten thousand dollar debt. Among those whom I remember meeting in that convention, who are gone now to their reward, were: M. P. Lowrey, who was president of the Convention, I saw him many times after-ward, but he never made me feel so small again as that morning when he called me up and introduced me to that august body. It was a day late, and I suppose he did this to give me a fair start with the other brethren. Then also M. T. Sumner, secretary of the Home Board; J. R. Graves, then in the meridian of his power and influence as a preacher and editor; Walter Hillman, who up to that time had carried the burden of Mississippi College debt; S. S. Kyles, a leading minister in Southwest Mississippi; Jas. Nelson, the sweetest revival preacher I ever heard; an aged Brother Hall, and another aged Brother B. Whitfield. A. H. Booth, besides many others I cannot now recall. Of others prominent in that Convention yet living, I recall the venerable W. H. Robert, then a visitor from Arkansas, later of Texas, who was his pastor for six years, but now of Mississippi; J. B. Stacey, then pastor at Arkansas, but now of Louisiana; J. R. Gambrell, then pastor at Oxford, I think, now in Georgia; T. W. Waino, pastor at Vicksburg, now in Texas; W. C. Friley, then at Yazoo City, now in Texas; J. H. Mason, R. N. Hall, S. A. Hayden, C. A. Grammer, J. B. Hamberlin, Geo. B. Eager, W. A. Mason, and Kendrick, and others who have gone to other States; besides J. A. Backett, A. A. Lomax, J. L. Pettigrew, W. S. Webb, A. V. Brown, J. R. Parish, and many others who still remain in Mississippi.

Texas matters are running on as of old. Baptists in Texas have much with which to contend. The greatest difficulty is in reconciling the various customs and usages, and also in harmonizing the rivaling talents that gather here from other States. The denomination has hardly been free from turmoil and strife, either general or local, for many years, if, indeed, it ever was. But just now the Sunday School and Colportage Convention seems to be on the crest of the wave of great prosperity. The late meeting at Bryan, Texas, was a great meeting both in the summing up of the year's work, and in the Christian spirit which prevailed. This body is now doing nearly as great a work as the General Convention of the State. This latter body is the biggest Baptist State Convention in the world. Its power, its machinery, move with some friction, but it moves, and it has done and is doing a great work for a great territory.

Not many people have a correct or even an approximate idea of the great extent of our territory. From Matamoros to Toxline, both in Texas, is as far as from New Orleans to Chicago; from Texarkana on the east, to El Paso on the west border, it is about as far as from Meridian, Miss., to Richmond, Va. The shortest distance across the State is greater than the distance across both Louisiana and Mississippi. And this great State is not yet half way settled with people. In the northern, eastern and central parts, as far west as a line running north through the following towns, viz: Belton, Gatesville, Weatherford and Wichita Falls, the State is fairly well settled; but along the entire Gulf Coast, for a hundred and two hundred miles inland, there are yet vast prairies of fine lands occupied only by the scattered herds of cattle, while the great western half of the State

still belongs mainly to the cattle king, cowboys and ranchers. The "Pan-Handle"—i. e., the far north-west corner—is developing into a great wheat country, as well as cattle range.

The Baptists are doing their best to occupy all this vast field. In the more thickly settled parts of the State where Baptist churches are numerous, the Associations are organized by counties. There are a large number of County Baptist Associations. Taken all together, I rather think the Baptists are better organized in Texas than in any other State, notwithstanding the turmoil and strife we have had. Indeed, it may be that this very thing tends to make our forces more compact. Any way, the forces move on.

I notice your Texas correspondent, "Bone", writes approvingly of my motion to appoint a committee to report on the state of religion in our Association? Do you think such is needed? I have been traveling in this State most of the time for three years past, and I have found that regular Bible reading, family prayers, and the cultivation of spirituality are most entirely abandoned. Many few pastors even maintain family prayers. The Bible study is limited to a few minutes given to the little scrap of a Sunday School lesson from the International Series. And there are no signs even of much spirituality except in the so-called "revivals," and then there are, I fear, often more "signs" of a shower than real drops.

I believe I will make another motion. It is this: that we return to the old Bible Catechism in our Sunday School work. Who will second my motion? The International lessons could not be better for scriptural exegesis, but they are too scrappy and disconnected for the average Sunday School. I can take the Bible Catechism, which begins with the creation and runs through the Bible, historically, doctrinally, and otherwise, and with it teach a Sunday School or a class, more of the Bible, Christ and salvation in three months than I could do in three years following the International lessons. Now, who will second my motion?

I began this year happy in the thought of being once more at home with my family in a pastorate, but alas for all human calculations! The hard times are very hard in saw-mill towns, and our church members here are largely dependent on the saw-mills. For some months now they have been running only four days in the week. I am forced to consider the matter of leaving at once for want of support. I regret this very much, for there is a great work here to be done for the Lord, both in the church and out of it, which I have never seen nor heard of a church with so large a membership, so utterly undisciplined and so lacking in spirituality and general culture. Oh, what a grand field for hard work! But I have already started until I am beginning to be indebted for the necessary bread for the family. So I think it must be near the time to move on elsewhere. Fraternally,

WALTER E. TYNES.

Orange, Texas.

PARENTAL INFLUENCE AND RESPONSIBILITY—AN ESSAY.

PUBLISHED BY REQUEST.

I must confess that I feel honored indeed that I have been chosen to write an essay for the Toombs Baptist Sunday School. The subject selected is the duty of parents to study, teach and attend Sabbath School with their children. It is certainly a theme of momentous import, and occupies an unlimited space of both worldly and spiritual interest; and while I appreciate the honor, I will acknowledge that I accepted the subject to write upon with a great deal of hesitancy, through fear of not being competent to do justice to one that embraces so vast an area; might I say, its basis involves the whole destiny of man. The place of training for the young is preeminently the home. The culture bestowed there, which more than anything else, determines under God the character of the soul for time and eternity. It is the law of human nature that when it is beginning to grow, it shall be soft as wax, to receive all kinds of impressions, and then that it shall stiffen and become hard as adamant to retain them. Man's nature in the childish days is so soft, so susceptible to all impressions, so joyous to receive new ideas, treasuring them all up, gathering into itself and we retain them all forever.

And then as years go on, habit, the growth of the soul into steadiness and power, and many other reasons besides, gradually make us less and less capable of being profoundly and permanently influenced by anything outside us. So that the process from childhood to mature years is a process of getting less impressionable. Reason will teach us then, if Revelation did not, that childhood is the most propitious period of life, to instill those precepts, ingraft those truths and form those habits which become the people of God. Not with-

"Cannot be Improved!"
By MRS. F. E. BAKER,
of Galveston, Tex.,
—SAYS—
AYER'S HAIR VIGOR



"Having used Ayer's Hair Vigor for years, I find that it keeps my scalp clean and the hair in the best condition. My mother, now sixty years of age, has as fine a head of hair as when she was forty, a fact which she attributes to the use of Ayer's Hair Vigor. It restores the growth of the hair and restores gray hair to its original color. I cannot see how this preparation could be improved."—Mrs. F. E. BAKER, Galveston, Texas.

Ayer's Hair Vigor

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS.

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urally since the wreck of Eden continually traveling, and furnishes us no abiding tents as we journey to the Wopler Land, but hope for both worlds, as a well-ordered and truly Christian family. "When all the members of a church are praying and striving to help each other on, then the march is easy. It is like boys trundling hoops; so long as they keep them rolling they stand erect; but if they let them stop, they fall."

Religion is not measured by its popularity, or the fashionable exterior of its professors, or by the amount of money paid out; but by the works, charities, prayers, self-denials and sacrifices of its people. The aim of religion is to elevate mankind here, to leave a more refining impress on laws, on education, on society, to make happier families and a more wholesome industry, and to point man to the "bright beyond" in the better land.

Our people talk much about church, much about sect, much about denominations, but for too little about the religion of the heart. We want an every-day, a home religion. We have a fair supply of meeting-house religion. True, we have a fair supply of church religion. After, prayed with, thanksgiving, cultivated and energized. These duties should be the pastor's province to look after. The truth is, we want more religion, and it purer, and we must ask for them daily. God gives us daily helps, but not help enough for a year through one asking? We need physical sustenance three times a day, and need the spiritual as often.

Christianity is the solver of a double problem: Her first great work is the renovation of the human heart, the putting in it lovely sympathy with Jesus, and preparing it for the companionship of angels; and her second, the cleaning up of the whole man outside. The complete rehabilitation of all his outer framework, giving to him a glorious moral appearance, and making him a seeker of a higher companionship.

Before he becomes justified he resembles an old dirty, uncleaned lamp whose light seems fetid because it comes to us through oily, uncleaned glasses, and though the lamp burns much wick, its light is sickly and repulsive. The Christian exhibits his light through well-cleaned shades, and the bright glow cheers all that comes within its radiance.

The rough, unconverted man is like the rough, grimy smoking car of a train. All that is foul and fetid gather there, where low slang and filthy billingsgate delight to revel and all that is repulsive to refined sensibilities hover together.

The Christian is like the well-cleaned, well-upholstered car where the ladies ride; where the bottle, the pipe, the cigar people, the oath, the dirty jest and obscenity dares not come, because these would be out of their element and would find no congenial spirits.

Religion cleans up the man, cleans up the woman; lifts their minds into a higher intelligence; opens before humanity a broader and brighter horizon, leaves its impress on education, on morals, on law, on government, on agriculture, and installs the law of kindness where once brute force prevailed.

Even those whose hearts have never felt religion's touch come to imitate the sweetness and glory of her possessors, and lighting their torches at her genial fires, kindle up a higher philanthropy, a wider range of human kindness, a more willing, yielding to human law, and a brighter range of philosophic idea until nations are thrilled with her mesmeristic touch and the world of mind is uplifted by her gentle contact.

How dear then should be a religion that blesses all with whom it comes in contact, in this life, and then swings open the gates of eternal glory to its votaries when the world supports them here no more.

Such is the aim of Christianity, and such the uplifting that it gives our race.

Oyska, Miss.

REPAIRING MAIL BAGS.

A GREAT INDUSTRIAL ESTABLISHMENT LOCATED AT THE NATION'S CAPITAL.

Every one knows that Uncle Sam is engaged in various phases of business in order to carry out his main purpose, which is the proper conduct of the government of over sixty millions of people. Perhaps the average citizen does not realize, even those who are more or less familiar with Washington, that at the Nation's capital there is a large establishment controlled entirely by Uncle Sam, which is devoted to purely industrial purposes. It is the shop where the mail bags used in the postal service are repaired. Some idea of the magnitude of this business can be gathered from the fact that the building occupied for this purpose is a large five-story structure where there are over two hundred and thirty persons employed.

Time is a prime requisite in the dispatch of mails, and the bags are loaded into wagons, and from there into cars, or the process is

A WORD IN YOUR EAR

THE SECRET OF BEAUTY OF THE COMPLEXION, HANDS, ARMS, AND LEGS IS FOUND IN THE PERFECT ACTION OF THE PORES PRODUCED BY



The most effective skin purifier and beautifier in the world, as well as a sweet and refreshing bath and nursery.

reversed, and the main consideration is the saving of time. When the bags become worn or torn or damaged in any way, they are gathered together and forwarded to the great repair shop in this city. There is a small repair shop in Chicago, where, however, only minor injuries are made good. At the shop in this city, some 200,000 mail bags are received, overhauled, and sent to different parts of the country every thirty days. Some of the mail men are made of

There is in addition a mail lock shop, where fifteen skilled mechanics are employed, and about thirty other men and boys. The annual expenditure is about one hundred thousand dollars; and while this may seem to be a large amount to be used simply in the repair of mail bags, yet it is said by the postoffice department officials that if this shop was not in existence, that the government would spend two or three times as much as it does at present in the purchase of mail bags. As everyone knows, these bags are made of canvas or jute, and are subjected to considerable hard usage. Even an expert baggage smasher does not handle the luggage of the traveling public with more recklessness than the mail bags are treated in their long journeys.

The pay of those who repair the mail bags is not large, but the labor is unskilled, as it consists mainly in sewing and patching the canvas sacks. It is a singular thing, but occasionally mail matter is found in the sacks which are sent to the repair shops. This is mostly newspapers and circulars, but once in a while a letter is found. For this reason the bags are carefully inspected before they are placed in the hands of the work people.

Some time ago a patent attorney in this city forwarded a book of patent coupons to a client to be used in securing copies of patents. His client received the letter, but it did not contain the coupons. A long while afterwards a postoffice inspector called on the attorney and asked him if he had not sent a book of coupons through the mails, which had not reached their destination. He said that he had, and the inspector produced the lost coupons, which it seems had been found in a mail sack, which had been forwarded to the repair shop. It was evident that the letter had been rifled by some one who supposed that the coupons had an available money value. A list is kept of the purchasers of the coupons and in this way the postoffice inspector was able to trace the owner of the lost book.

A year or so ago one of the curious features of the mail bag repair shop was a woman employed as one of the repairers who had been totally blind for years. Her special duty was to examine the mail bags which had defective cords, and either to repair them or to supply new ones. She did this work with wonderful quickness, and was regarded as one of the most efficient workers in the shop.

PLAIN TALK.

Dr. T. C. Easton, pastor of the Eastern Presbyterian church, Washington city, preached to a crowded house Sunday evening, April 14th, on "Romanism and the Republic," basing his text Revelation 13:3—"The Kingdom of the World is given unto the Beast."

After the sermon the congregation unanimously adopted a series of resolutions prepared by Dr. Easton, denouncing the proposition of Stoll, the papal ablegate to this country, that the government recognize the supremacy of the pope by sending an envoy to the Vatican; declaring it to be an insult to Americans and that Stoll should be expelled from the United States. All letters addressed to the undersecretary of the Vatican, Washington, D. C., should be sent to the postoffice at Washington, D. C., and a copy sent to President Cleveland.—Exchange.

"Carbide of calcium," which can now be produced by the car lost, is a combination of coal (carbon) and lime. The combination takes place when the two substances are heated together. If water is dropped on the compound so produced and a match applied the resultant gas will burn until the water is exhausted. It is feared the discovery is revolutionary, as the gas burns with a flame "which makes an electric light look a dull yellow," and its cost is low.

DIED

The home of Bro. J. B. Parkman was made sad on July 6, 1895, when the angel of death came to summon his mother, Sister Jane Parkman, to her long home.

For more than three months she had been a patient sufferer, having been afflicted with some creeping disease that gradually destroyed her physical and mental power. She had lived to the good old age of 72 years, with more than fifty years of her life spent in the service of Christ, in whom she had loved and abiding faith. She taught nobly by her life of patience and industry, leaving an example worthy of imitation by her seven children, who now live and mourn their loss.

Her husband, Joseph Parkman, preceded her to the glory land by eight years. Since which time she has been cared for and ministered to by the loving hands of her sons and daughters. No more will she sit in her low chair. No more will she be upon her bed of suffering to excite your pity and anxiety. She lives, as on earth, only in your hearts.

Life's race well run, Life's work well done, Life's crown well won, Now comes rest.

HER PASTOR.

Hobson, Miss., July 30, 1895.

Liberty church in memory of Jno. R. Davis.

Whereas, It has pleased our All-wise Providence to call from our midst our good brother John R. Davis, and whereas we greatly deplore his death. Therefore be it Resolved 1. That church has lost a faithful member, who was ever at his post, prompt in all his duties in a church relation; a prudent and wise counselor, and a liberal contributor to all Christian purposes.

2. That his family is bereft of a kind and indulgent father, a faithful instructor in both precept and example, whose upright walk and purity of heart is well worthy of imitation.

3. That the community has lost an obliging neighbor, the country a faithful and valued citizen, proverbially known throughout this county for his honesty of heart and integrity of purposes.

4. That we extend sympathy to his bereaved family and relatives.

5. That these Resolutions be printed in BAPTIST RECORD and a copy of same furnished his family.

